January 14, 1735.

A

PROPOSAL

ANENT

The Expediency of frequent Prayer and Faſting at this Juncture, for weighty Cauſes.

THERE was publiſhed, in *February* 1732, a Propoſal for Prayer and Faſting in ſecret and private, on certain Days therein mentioned; and it was followed in *March* thereafter with a Paper containing many Cauſes and Grounds that called to that Duty, from the Conſideration of the then diſmal Aſpect of the Times. Theſe little Papers being ſpread thro' the Land, 'tis hoped, were of ſome

Uſe, thro' the Divine Bleſſing, for exciting the LORD's People to ſet about that ſacred and neceſſary Work; and have we not Reaſon to think the LORD has been pleaſed of his free Grace, thro' Chriſt, ſo far to regard the Prayers of his People, as that he mercifully ordered the Election of Members to the laſt General Aſſembly in *May* 1734, and ſo guided his Servants in it, and in the ſeveral Meetings of the Commiſſion ſince, that by a conſiderable Majority many happy Deciſions were made, with good Acts and Regulations, for Redreſs of Grievances, and eaſing the Minds of ſerious Chriſtians? Particularly, the Commiſſion have prepared humble and ſuitable Addreſſes to our gracious Sovereign King *George*, and to both Houſes of Parliament, praying Relief from the *Act reſtoring Patronages*; and have choſen three Reverend Miniſters, who are now gone for *London*, to preſent and proſecute the ſame. Have we not then juſt Ground of praiſing the LORD for what he has done, and Encouragement to pray and hope for more Inſtances of his Pity? It is therefore earneſtly deſired and expected, that the LORD's People will redouble their Diligence in mourning over their own and the Land's Sins, particularly hinted in the other printed Account of Cauſes for Faſting; and in fervent Supplications,

1*mo*, That GOD, for CHRIST's Sake, may countenance and direct his Servants who are appointed to wait on our King and the Parliament with the foresaid Addresses, and may graciously incline and determine our Rulers to grant the Relief therein desired, and to imploy their Authority and Influence for the curbing of Impiety, and the Advancement of Religion and Righteousness. That Scripture, *Esther* 4. 16. may be pondered, where the LORD's People are called to holy Fasting, as an appointed Mean to be used in Order to the Success of *Esther*'s addressing King *Ahasuerus* for Deliverance to the Church then in imminent Danger. Blessed be the LORD, we have to do, not with a Pagan, haughty and captious *Ahasuerus*, but with our Protestant Sovereign King *George*, who has many Times openly declared his hearty and zealous Concern for the true Happiness of this Church. Above all, 'tis our Mercy we may apply to the great JEHOVAH, KING OF KINGS, that he would grant Success to the present Addresses, the Consequences whereof may be of great Importance for the Interest of Religion, and the Peace of his Majesty's Government.

2*do*, That the LORD may preserve, bless and guide our Sovereign King *George*, the Queen and the Prince of *Wales*, the Prince and Princess of *Orange*, and the rest of the

Royal Progeny; may direct the Parliament, and unite the Members of it, in proſecuting what may moſt conduce for the common Good, eſpecially at this critical Juncture, when a bloody War is begun abroad, and like to involve the reſt of *Europe*.

3*tio*, That the LORD may put a Stop to the Growth of *Popery*, and extirpate it out of theſe Lands and all other Parts of the World, by haſtning the total Ruin of *myſtical Babylon*, according to his Word, *Rev.* 8. as alſo, may baniſh *Atheiſm*, *Infidelity*, *Deiſm*, *Hereſies*, *Errors*, and every Thing contrary to ſound Doctrine, and to the Power of Godlineſs; and that he may convince and reclaim thoſe, of whatever Rank or Station, who are open or ſecret Enemies to our holy Religion and his Majeſty's Government, and thoſe who have been acceſſory to the corrupting, enſlaving, dividing or diſturbing of this Church; particularly by broaching unſound Opinions, promoting Defections from our covenanted Reformation, making Eccleſiaſtical and Sacred Matters truckle to the corrupt Wills and Humours of Men, *violent Intruſion* of Miniſters againſt the Will of Congregations, and other Inſtances of our Church's Management, which were practiſed for ſome Years preceeding the laſt General Aſſembly, too notour to be mentioned.

4*to*, That the LORD may pour out of his

his HOLY SPIRIT upon Perſons of all Ranks and Stations, more eſpecially on Miniſters, that they may be aſſiſted in every Part of their Sacred Work, particularly in a more cautious licenſing of young Men to preach the glorious Goſpel of CHRIST, anent whom there is ſo much Complaint at this Day. That he may bleſs all Means of Grace for the Converſion of Sinners, Edification of Saints, and the Revival of the Power of Godlineſs. That he may pour out a Spirit of Love upon all the true Seekers of his Face, uniting them together as one Stick in his Hand; and to evidence this Love by a mutual Forbearance of one another, according to *Rom.* 15. 1. ---- 7. that ſo they may the more cordially join together in their Addreſſes to the MAJESTY of Heaven. That he may increaſe the Number of this Church's true Friends, ſtrengthen their Hearts and Hands, inſpire them with holy Courage, Reſolution, and Zeal according to Knowledge, to act valiantly for the LORD's Truths, Cauſe and Intereſt, againſt all Oppoſers; and may direct Presbyteries to chuſe ſuch Members to the next General Aſſembly, as will ſingly aim at the LORD's Glory, and the true Welfare of his Church; and may guide both Synods and Presbyteries to prepare proper *Repreſentations* and *Inſtructions* to be laid before the Aſſembly. In a

Word,

Word, That the LORD would be pleaſed of his free Mercy, thro' CHRIST, to influence all the Judicatories, *Miniſters*, and Members of this Church, to contribute their utmoſt Endeavours for bringing about a real *univerſal Reformation*, according to the Pattern recorded in the Divine Oracles.

Times for this Duty.

1. Every LORD's Day, before and after Sermon, when Servants and others have moſt Liberty to ſpend Time in ſecret Prayer. 2. One Day every Week, ſuch as *Saturday*, or any other for private Societies, or in ſecret, at leaſt three or four Hours of that Day. 3. Seſſions and others may appoint Days: Particularly, it is recommended to all to whom this ſhall come before the 11th of *February*, to keep that Day for the Purpoſe above-mentioned.

It is alſo recommended as in the Papers above-mentioned, *viz.* That ſuch as have Acceſs to do it, would read and conſider, amongſt other Things, a Paper, intituled, *The great Sin and chief Guiltineſs of* Scotland, *in the Contempt of the Goſpel, branched out into Particulars by the Commiſſion of the General Aſſembly* 1650, *reprinted by the Synod of* Lothian *for the Faſt by them appointed* Anno

1654,

1654, *now again reprinted at* Edinburgh 1732; As alſo a Letter of Mr. *Rutherfoord's* to the Lady *Kenmure*, dated 23d *January* 1634, being the 18th or 17th Letter of the 2d Part, according to the different Editions of that Book, where may be ſeen this Practice exemplified, that now the Lord's Children are loudly called to imitate.

FINIS.

Causes of Hagu